

THE HISTORY OF THE SEVEN BIBLE
PROPHETS,
Who have all dwelt in London in
these last 20. Years:

(A. D. 1750.)

Timon,	Wavers,	Smith, a Shoe-maker.
John,	Wavers,	Magnus,
Edmund,	Husband,	and
Samuel,	men,	Taylor,
		Reeve,

Wolvester is clearly discovered and
confuted. All their mock Discrepancy, Damnable,
false and ridiculous Testimony,
Falsely called and Falsely opined, pronounced, and dis-
cussed, and found to be no better than the common
Liers, Deluders, and Spiritual Officers.

Founded by Zion the Mother of Truth, Reformed Scripture, and
their own Contradictions.

March. 7. 1750.

Drawn of false Prophets, which came to you in sheep's clothing,
and secretly, secretly, encountering Wolves.

Written by Stephen Broadbroke, a Lover of the Truth.

L O N D O N,

Printed by F. C. & T. J. for The Author, 1750.

... a destra del paese di Cava

THE
EPISTLE
TO
The READER.

Careous Reader, I that am the least of the servants of Love, yet through that little faith in the Love, I have taken upon me to lay open the greatest and horridest blasphemy against the God of Love, that (in my understanding) ever was broached since man had a being, the very thoughts whereof maketh my heart to tremble, and my soule as it were to go backwards, according to that speech, in the 9th of Jer. verse 1. Oh that my head were a well of water, and mine eyes a fountaine of tears, &c.

Therefore I do desire loving Friends and Readers, that yee would be pleased to judge so favourably of all things herein contained, as it is declared in the simplicity and innocency of the Authors spirit, and not out of any malice or envy; for here I take the eternall God to witnessse, that I am free from all manner of spleene against any party that is herein concerned, only desirring in the love of God, according to the small talent, or gift given me from God, to lay open to the world these Tenets, which may be as dangerous, or stumbling blocks to the weak, only for that end, they may finne them, and seeke for a stability where it is to be

be found, even in our God, where all things, and all security
else is to be found; and whatsoever I shall here insert, I shall
be able to make good from fruill manuscripts, or from severall
of their owne disciples, as also some whom they haue cursed, and
some whom they haue neither blessed, nor cursed. And this I
shall oblige my selfe to make good at the desire of any fool re-
quire it, who shall at all times find me at my aptel-
ling, if they will be pleased to inquire
for Stephen Proudlove, in French
Alley in Golding-lane.

Alley in Golding-Lane.

How to shew the true and vaine pretensions of these Prophets
- and their boldnes. And how to shew their vaine prophecies.

TRUE RELATION AND Description of seven pretended Prophets, and their false and Blasphemous Tenets, which have lived, and been in the City of London, all of them within lesse then these twenty years.



He first two that I have knowne in the abovesayd
time, were two Weavers by
trade, whose Names were,
the one *Bull*, and the other
Farnam, who pretended,
and called themselves, the
last Prophets, or the two
witneses, of whom menti-
on is made in *Revel. 11*, who
did declare; That they had
power to stop the heavens
that it should not raine, and likewise when it was their
pleasure to pray againe, the heavens should be opened, and
should send forth her raine. Secondly, that no Magistrate
should have powey over their bodies, neither should any
one kill them by violence. Thirdly, that they should live
to see the sacking of *Jerusalem*. Fourthly, *Farnam* had a
boy whoni they affirmed should beat a Drumme at the
sacking thereof. Fiftly, that *Jesus Christ* should have a
temporall Monarchy here upon earth, and both thei held
these hereticall Tenets, and did firmly believe that it
should.

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should be so, but time that manifesteth all evillnes, hath
clearly shewen to the world their fallenes, and there-
fore I need not to make any larger description of them,
seeing they are long since dead by the plague, whereunto
were both prisoners, which was the just judgment of God
upon them for their base deceivable qualities. And there-
fore I conclude these, and so go on to the next.

The second twy pretended Prophets, is *John Robbins*,
and *Joseph Garment*, who are both yet alive; who did de-
clare that they were God, and had power to raise the dead;
and secondly, by the clapping of their hands, they were able
to strike with death whomsoever they pleased; and
thirdly, that they were to be the Jews deliverers; fourthly,
that they were able to divide the waters; fifthly, that they
should go to *Jersusalem*, with above a hundred thousand
people, whom they should convoy thither, with many o-
ther ridiculous and heretical tenenes, not worthy the man-
tioning; and therefore I conclude, and go on to the next.

The next pretended Prophet, is one *Smith* by name, and
a shoemaker by trade, who liveth in the County of *Sussex*,
at a town called *Tillingham*, and he doth declare, first, that he
held the Lord Jesus Christ by the hand, for the space of
five hours together, with whom he had several discourses
all that time; secondly, that he had received a command
from the Lord Jesus Christ, to make a new sort of *Psalms*,
without any fife, whereupon he should cause the *Bible* to
be reprinted for its preservation; thirdly, that upon *Next
yeares day last* there should be a general resurrection of all
the beasts, and that they should come terribly upon the
Earth to claim their skins of mankind, and whomsoever
they should finde their skins upon, they would destroy
with desperate violence, with many other foolish absurd-
ties, not worth the relating.

A Description of the last two pretended Prophets, and their Tenenes.

The first whereof is *John Erve* by name, and a *Taylor*
by trade, the other *Godwin Muggleton* a *Taylor* also,
both

both living next unto the signe of the Owle in Trinity lane
in London; the first of these, John Rive doth declare, that in
the beginning of February last was twelve moneth, he re-
ceived a commission from God by voice of words, and that
Lodowick Muggleton was given unto him to bee his mouth,
as Aaron was to Moses, and that they both together were
commissionated to go forth and declare unto this bloody
world, (as they call it) what every ones estate and condi-
tion was, & who seuer they should pronounce the sentence
of damnacion unto, should be damned to all eternity, and
their estates blasted; and whatever they should pronounce
to be blessed, or saved, should be partakers of salvation,
and that to all eternity; by means wherof, like crafty fol-
lers they caught some few simple hearted ones into there
snare, and pronounced them blessed, just as I have seen
some do by little children, giving them counters to play
with, and saying, or making them believe it was gold, to
these pretended Prophets makes their disciples to believe,
that by their speaking of a few words unto them, they do
become the blessed of God for ever; but on the contrary,
if that any should seeme to neglect, or slight their commis-
sion, or should not approve of their interpretation of scrip-
tures, then they damn them to all eternity, whereby they
have frightened, and terrified the hearts and spirits of some
other simple hearted peoples, just as the Church of Rome
doth by their excommunications.

The Author of this short Treatise hearing of these men,
who assumed unto themselves such power, did desire to be
acquainted with them, and at the first meeting, did aske
them these three questions, viz.

1. Whether God had the person of a man, and whether
he had an audible voice?
2. Whether or no they could cure, or were incident to
sicknes as other men were?
3. Whether or not they could write scriptures so good
as those, which are already written by Moses, the other
Prophets, the Evangelists, and the Apostles?

To

To all which, they thus, or to the like effect answered.

To the first, that God had an audible voice, and that he was in the person of a man from al eternity, and that there was not, is not, nor never shall be any other God but the same Lord Jesus Christ, which was born of the Virgin Mary, and suffered at Jerusalem, and that the world and all things else, was only, and alone made by him, and that when this Lord Jesus Christ was incarnate, and in his minority, and at his sufferings, and in the grave, then there was no God in heaven, nor in earth, the government of all things for that time being committed to Moses and Elias; and whatsoever God should be professed by any, they had power, both to curse, and to damne them and their professors,

To the second, they plainly declared that they could not erre nor fail, and were both alike minded, for they had an infallible spirit, by the which they were able to discern all things: neither could any man deceive them, neither could any sickness or any disease seize upon their bodies, neither should they ever commit any sinne, neither at their death shold they have the like fear and trouble in the least, as the Lord Jesus Christ had when he suffered.

To the third they answered, that Moses, the other Prophets and Apostles had never the like light given them, nor the like power in spirituall things as they had, they being under the third and last dispensation; as they terme it, the dispensation of the spirit, therefore able to write Scriptures more then they al, and that there hath not been any man in these fourteea hundred years past, that ever hath spoken truth, from or truly opened any text of scripture, till they received their Commission.

To all which, I thus reply :

I do believe and declare unto the whole world, that that eternall, everliving, and all sufficient, only wise God, who had his being of himself, and in himselfe, sending forth all things, as of, so from himselfe, and againe restraining or drawing all things into himselfe againe, is not to be comprehended,

pretended, known, or declared to be what he is in his E-
ssential or Essentiall being ; for how can the Mortall de-
clare or make manifest the Immortall ; the Creature the
Creator ; for the pot as furtherst onely manifesteth it is
made, but doth not know his Maker, neither can it so
much as know his voyce ; Then how can mortall man
know the voyce of the Immortall God, which makes the
Rock's to rend in pieces ? Ye how terrible was the voyce
of God to the *Israelites* at Mount *Sinai*, that they never
desired to hear it any more, wherefore they desired that
Moses might speak with them, and noe God any more ?

And secondly, whereas they do declare, that they can-
not sin at all, nor erre at any time, nor fail in their judg-
ments ; I my self with many others can witnesse severall
passages to the contrary, and let all reasonable men judge
if rash anger, rash judgement, censuring and back-biting
be not sinne : Again, I with many others is able to tes-
tifie against them to their faces, how they have failed and
erred in judgement ; for whereas they both affirmed that
they were both endued, lighted, and guided by one and
the self-same infallible spirit, that no man was able to
deceive them, or go about it, but they should be able to
descern their hypoerisie or deceit.

They having in my hearing, and in the hearing of
some others pronounced the sentence of Damnation upon
a man ; I asked whether or no this sentence could not be
revok'd upon the parties humiliation and acknowledg-
ement of his Errors ; the one of them, to wit, *Muggleton*,
answered it might ; then I asked the other, to wit, *Reeve*,
the same question, and he answered and said, It could not ;
by theanes whereof they did contend one against another,
which shew's they were of a different judgement : Again,
the said pretended Prophet *Reeve* having in my sight with
many others pronounced the sentence of blessedness and
salvation to a Gunsmith in the *Minories*, his fellow Pro-
phet did within a quarter of an hour pronounce the sen-
tence of damnation upon the same party, and also the bla-
sing of his Estate. B Again,

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Again, not long since being in company with the fore-said two pretended Prophets, and some other company, there came in a Gentleman whom they had damned three months before, or thereabouts; but the said Gentleman not taking notice that ever he had seen them before, carrying himself very fairly and seemingly, did approve of their judgements, by which meanes he did obtain their good liking, insomuch that they both declared they had nothing against him, but that he might have the Blessing, whereupon the Gentleman called them a couple of Loge-heads, laying, Are you the Prophets of the Lord, & doth not know that ye have already sentenced me to damnation, by all which good people yе may see their gross failings, and that they may be subject to sin, error, and mistakes, notwithstanding their great boasting, that if any should come into their company whom before they had cursed, they should discern and know him; although he should never so much disguise himself.

And thirdly, these two pretended Prophets do not only assume unto themselves a Prerogative and power above and beyond Moses & the other Prophets and Apostles in the knowledge of the mind and will of God in the Scriptures, but also that they can both adde to these Scriptures, and diminish from them, saying, Whatsoever they shall not approve of to be Scripture, is no Scripture at all; and so hath cut off all *Salomons Writings*, and the *Book of Job* to be any part of the Scripture, by means whereof there is a great stumbling block laid before the weak, who in the sincerity of their hearts are seeking the Lord, and hath ever had these Books in esteem, as all other Scripture; nay, and some have said, that they may at well question all the other Scriptures as these.

Now I would question whether or no these men that thus adde to, and diminish at their pleasure from the word of God, be not such as comes under that sentence mentioned in the 22. of the *Revel.* Cursed is every one that addes or diminishes from the words which are written in this Book, and so the plagues which are written therein to be justly due unto them.

And likewise that these pretended Prophets may not be the same false deceiving Prophets which our Lord and Saviour Jesus Christ bids us beware, and take heed of in the 7. of March. ver. 15. therefore I have here inserted their Tenets as followeth.



Several Tenets holden by these pretended Prophets.

1.

THe God whom they worship and serve hath not onely an Audible voyce, but also the body of a man discribing him to be a little shorter then the Authour of this Book, and a little taller then the said Prophet Reeve, may be was the pitch of a yong Gentleman whom they have blessed.

2.

That there is a place or Earth above the starrs, wherein this bodily God doth reside, and out of which he created this naturall Earth upon which we live, and that in that upper or Firmamentall Earth there are Seas, with all maner of Fishes, and that there is all manner of Beasts and Fowls, and there is the place or habitation of the blessed Angels, as also of the Saints aforesaid.

3.

That the body and soul doth binde depart this life, and dye together, and so continueth unto the Resurrection.

4.

That after the General Resurrection this Earth upon which we now live shall be a place whereupon all the damned shall reside and be tormented for ever.

5.

This shall be the torment wherewith the said damned should be tormented, that their body should be at Brimstone, and their spirit at fire, there to burn and be tormented for ever; and that there should be no outgoing nor incoming of any of the fenses, whereby they should have the least comfort or pleasure in any thing.

6. Whereas some have declared, and a many more may declare, that they have received ihe assurance to themselves of Gods Love in Jesu Christ; yet these doth declare, that it is nothing, nor of no worth, if they should declare the contrary, whereby they make themselves to be above God himself.

7. That whosoever did not work for them, were (all sure as there were a God in Heaven) damn'd to all Eternity: There being once an old man in company whom they had formerly damn'd toke to the Prophet Reeve to fall to his work again, he did plainly declare in the hearing of a many, that as sure as there was a God in heaven, whosoever did not work for them was damn'd to all eternity; further saying, Old man there's a doctrine for you.

8. That most of all those who had drawn the Sword in these wars, were as sure as there was a God in Heaven, damn'd to all Eternity, and that Generall Cromwell himself if he should despise their Commission, they would pronounce him a damn'd Reprobate.

9. That all Ministers, Lawyers, Physicians, and whosoever goeth to Law, or whosoever taketh Physick for the recovery of their healths, are in the state of damnation.

10. That all those whom they damn in this world should never neither in this world, nor in the world to come, see, or know any other Gods but them.

11. That whosoever they declared, or sentenced to be blessed, should daily more and more increase in faith, and more and more daily should have power over sin; and at a time, one whom they had blessed, declaring plainly that he had not as yet found any such effects wrought on him, they told him that their faith should uphold him till he had received faith of his own.

12. One asking them how they should attain to their faith; they told him, that they must cast away all Ordinances, as prayings, bearing, and the like, and believe them to be those two Prophets before-mentioned sent of God.

13. If that God should not maintain them without working, they would never serve such a God.

14. That their God is wiser, and knoweth more to day then yesterday, and so continually increaseth in wisdom & knowledge.

15. That

15. That the Judges of this Land together with the Ministers and Magistrates are these that shall be cast into the Lake alive.

16. If they should be brought before Authority for this their judgement or practice, they should not be half so fearful to suffer death as Jesus Christ himself was.

I have also often observed one cheating trick or Policie of these last 2 pretended Prophets, That when any came to reason with them, and to put them to it, they would presently pronounce the sentence of damnation against such a one, merely to shun all manner of Discourse with such ; saying , That they were not to reason, or hold Conference with the damned.

Now I come to a conclusion, and therefore in the feare of God, and all tendernes of affection, I would entreat all people to be carefull, and take heed of all such false deceiving and deluding spirits, which comes forth with such Messages to damn and to curse, and sayes that they are sent of God for that end and purpose, which in my judgement is one of the horridest blasphemies that ever I heard of, and a doctrine so contrary to the tenor of the whole Gospel ; for our Lord and Saviour Jesus Christ in the 5. Chapter of Matthew, pronounces many blessings, but these two saith, That no blessing of God shall be available upon any that shall in the least gainsay them, the power of blessing and cursing being committed to them as the Instruments of God for that purpose ; and this also is far contrary to Pauls Doctrine, who saith, Bless and curse not, knowing that ye are therunto called, and it hath been ever the property of all Saints in all Ages, whensoever they came to the knowledge, that they themselves were blessed of God, not onely to refrain from Cursing, but even with all their hearts and souls, to Bless, and to rejoice themselves in Blessing ; but I have known these two pretended Prophets with all eagerness and bitterness of spirit, to double, and redouble their Curses upon some, calling them Devills, and Reprobated Devils, merely for not approving their judgements ; and therefore for my owne part, I leave them to the judgement of those who shall have occasion to try them hereafter ; And so I conclude with these following Verses ;

Here

¶ Here follieth some Verses of the Authors upon the word
BROTHER, to one be so called in London.

B **B**lest is that Light, that whom soere doth see,
Doth weare the Crown of Immortalitie.
In this Light life is, and no death at all;
There's all rejoycings, there's no Funerall.

R **R**un through the world you body, blood & bone,
Take Scenses with you, and you eight, makes one;
Yet were your eight 10000 eight times more,
Ye were no neerer then you were before.

O **O** How the Light rejoyceth in it self,
It hath no respect to your worldly pelfe,
It doth not grow, nor doth it ere decline,
It knows no degree between thine and mine.

T **T**he Darknesse judges all things to be light,
How can this be, when they are meer dark night?
Unlesse it be as I beleive and say,
That they do speak it out of a dark day.

H **H**e that's in Light, the light and he is one,
He through the Father shineth like the Son;
World evermore, his glory is so great,
That Men and Angels can it not repeat.

E **E**ven so the Darknesse ever loves it self,
That it will part from all things, even from pelf
To uphold its Kingdom, and its glory keep,
It will use all formes, it will pray, preach, fast, & weep.

R **R**enowned Blisse, to Thee be ever prayse,
For in thy Light is our full Length of Dayes;
We joy in Thee, our joy is in no other,
And so I end as I began; Dear Brother.

¶ To another Brother, whose Name is Miles.

M **M**Y Mind's at rest, seeing the Truth I finde,
That those that say we see not, are stark blinde;
Then judge ye all ye wise men I beseech,
If those that follow blinde men scape the Ditch.

I have

C 13

I Have known five before run in this straine
Of Blasphemy, yet all their ends prov'd vain;
And now at last comes *Muggleton* and *Reeve*,
That to delude themselves do wholly give.

L Ord keep thy Servants in thy love so great;
From those deluders and their fond conceit,
That none of thine in them may put their trust,
Nor such false gods as alwayes are unjust.

E Very Age brings forth all kind of things,
As harmless Lambs, & Serpents which have stings,
And holy Ones, who serves with filiall fear,
And Prophets false, who do God curse and tear.

S O that these *Locusts* can not be the first,
Sent late from God, as vermin to be curst;
And though in a short time God may them blast,
I could desire that they may be the last.

SSS Take one *S* more, and so make even,
And in those four can ye not find out *Stephen*?
If not, let these my Verses be allow'd,
Find you but *Stephen* in Love, and I'le be *Proud*:
Howe're let not my Verses go to wrack,
Although begot under my Pedling Pack.

Here followes some certain Verses, pen'd by the Authors, who hath
seen, and knowne, three or four couples, who hath called themselves
Prophets upon the same account.

I Speak the truth within these sixteen year,
Three couple within our Hemisphere;
And all three couple say, they came from God,
From this same Text, To plague us with his Rod.
The first two Prophets out of *Essex* came,
Weavers by Trade, *Farnam* and *Bull* by name;
They proudly said, that we all pray'd in vain,
For till their pleasure was, it should not rain.

Yet

And when he had said this he went away
So forth betweene John and James whistling and singing
These Prophets of the day both their Faith had lost
Then those silly ones wherein they had fed herins
When they saw this they said Ward great is our fine
The other two blabbering from the Tent
Was Robbins and Gerrard they came next
And we have witness that Robbins oft hath said
That he hath power both over quick and dead
And he keepeth his disciples at such a bay
That they to none, but to himselfe should pray
And further said, they shouldest not pray in vain
For he the heauenly Manne would down rain
Now the last two is Ross and Mugdleton
That comes among us with his bawling doom
They say they will spare none, great or small
For if ye croise them we knowe it daies you all
But this they say againe to comfort us
That they can belieue no man to be a knave
What though they be knaves
For many of Soul are now about us
Now O ye Powers that bear the way
Under the true God, let you obey
And I desire that ye these men would found
And if bethen the name of God he found
I bethen he would be you as he is
Protracing your blabbering actions
But if ye find them in your misfidence great
A paire of Knives and a gunne deale
I pray you let them to you if youe agaue
And no sidebar to no man, but others paine
There Trade is good, I think it is a friend
For I wot sure they will be made to you
They be their Sire
These little creases creases of the world will be to
And if this creature will be to you
Then power they have to do